

DISCOURSE

Demonstrating that the Government
OF THE

CHURCH

WHICH IS OF

DIVINE RIGHT

IS FIXED, and not AMBULATORY.

In Answer to An Essay for Peace, by Union in Judgement,
about Church Government in SCOTLAND; Written by
a Nameless Author.

Matth. 28. 20. Teaching them to observe all things whatsoever I have commanded you: And lo I am with you alway, even unto the end of the world, Amen.

Matth. 23. 19. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the Kingdom of Heaven: But whosoever shall do, and teach them, the same shall be called great in the Kingdom of Heaven.

Psal. 85. 10. Mercy and Truth are met together: Righteousness and Peace have kissed each other.

Heb. 12. 14. Follow Peace with all men, and Holiness, without which no man shall see the LORD.

F. G. Gent. In his Loyalists Reasons, Title Page, Justice Preceeds Advantage, and Right Possession, and Rule Precedents.

By JAMES WEBSTER One of the Ministers of Edinburgh.

DISCOURSE

Advertisement to the Reader.

THE Author of the Essay for Peace, in his Defence of Prelacy; found himself obliged to Maintain a very Dangerous Position, That all the Secondary Laws of Nature and all positive Divine Precepts, may by some special Circumstances of Providence be Dispenced with: And of those Circumstances, he makes sometime the Church, and at another time partitular Persons, the Judge.

Against this loose Doctrine, as well as against his Exception of Imparity, my Arguments are levelled; the force whereof that the Reader may the more easily and clearly discern, he must consider, that Necessity as explained by the Author, is for the most part only some convenience.

The Reader will observe some Literal Errata's, which, with those here mentioned, he may be pleased to Correct.

Page 12. Lin. 2, for now read new. p. 19. l. penult for Christs r. Christ.



Some days ago a Pamphlet fell into my hands, I look'd at it's Title, and read *An Essay for Peace, by Union in Judgement about Church Government in Scotland.* I commended the Design, and gave my favourable Wishes to the Essay; provided that Truth and Holiness suffered nothing by it, for true Peace carrieth always such Native Charms about her, as ravish the Affection of all that observe them.

2. But after all, we must not barter Truth for Peace; For we are commanded to buy the Truth, and not to Sell it: Nor can We sacrifice Holiness to Peace, a profane Peace is a League with Sin, and makes us of a Party with Hell, to join in Conspiracy with a Set of Apostate Spirits against our Common Rightful Lord and Sovereign; for my self, as on the one hand I hate all Make-bates, Firebrands and Incendiaries in Religion, so on the other, I cannot suppress a just Indignation against a woful Neutrality and Criminal Indifference in the Matters of GOD, a Gallique Temper, abjur'd by our National Oaths. I find the meekest Man on Earth very angry when GOD is so.

3. Our Author endeavoureth to unite in Judgement the Presbyterian and Prelatic Parties in Scotland, about Church-Government, but methinks he hath undertaken a hard Task. I am pretty well assured, that he hath made an Essay to Tie together the two Ends of a Contradiction; without one of the Parties, or both, make him a Present of their Principles, and the Complement of giving up with them. But I find, in his Modesty, he obligeth them both to Sacrifice their Darling Notion of an Unalterable Form and Model of Church Government; and if any are so awkward and churlish, as to deny him that small Favour, they are presently branded with the Characters of Ignorant Zealots, Disingenuous Pamphleteers, and Eccentrick Mens: And in his Superlative Humility, he reckoneth those Persons so contemptible, as not worthy of his Notice. Pag. 4. Lin. 9.

4. The great Position and Distinction our Author advanceth, is, *Parity is the Rule, and Imparity the Exception, N. B. in special Circumstances, particularly in Necessity found to be so by the Church.* Pag. 3. Lin. 26. And again Pag. 19. Lin. 17. *The Example of other Churches since the Reformation, is no more than the Civil Laws of Italy to Scotland, where N. B. their Specialities do not obtain, particularly Necessity.* This Position is so far from being convincingly palpable to all who have a common Understanding of Reason and Scripture (as he is pleased to think) that I believe it will be so to none, save the Disciples of *Stillfleet*. I shall afterwards have Occasion to demonstrate the Agreement of our Author with the English Doctor.

5. In my Answer, I shall not go to the Detail of all he says, nor is there any Necessity for it; Because he hath advanc'd several good Considerations in favour of Parity: And indeed if it would not bring me under the Imputation of an Ignorant Zealot, I could almost admire how so easily he brought down his Mind to

the Lawfulness and Necessity of Imparity, after all his Arguments for a Divine Right of the contrary Model: But this little Mystery will quickly be unfolded.

6. I shall not chide my self to his dark Method, which is too much embarras'd for me to follow; nor shall I take any great Notice of his bad Diction, perplex'd Style, and entangl'd Expression, which often flows from the Confusion of the Thoughts; For where the Notions and Ideas ly clear and even in the Soul, Men seldom find any great Difficulty in Cloathing them with proper Words: His harsh Rugged and unequal Style, is owing partly to many rough-hewn and unpolished Words, and partly to Law-Terms, and is caused partly by *Sesquipedalia Verba*; all which do grate extreamly upon the Ear and Eye of the Reader and Hea-er, and is very unpardonable in him who attempts to set in Light his Position, in a manner that may be convincingly palpable to all who have Common Understanding.

7. Take a little Swatch, he speaks of *Structure, Astructure, Expiscation, Homologation, Adaptation, Foris-familiation, Emancipation, Incompulsive, Suppletory, Consensual, &c.* of that same Strain, which made me suspect he was about to conjure up some Spirit. For another Instance of his dark Style, read Pag. 6. the first Marginal Note, *The short View of the History of both Governments; wherein what some may contravert, and not be satisfied by the References on the Margins, will appear not decisive to any who is unbiass'd, whom, what remains undoubted, may satisfy on the Grounds hereafter adduced.*

8. I come now to the main Business, and shall first enquire into the Author's Sentiments. 2dly. Shall impugn his Position, and the second Member of his Distinction, that *Imparity is the Exception.* 3dly. Answer his Arguments for his Distinction. 4ly. Run over the Pamphlet, and glean here and there, what I had not sufficiently touch'd in the other parts.

9. The Reader will observe I sometimes argue *ad Hominem*; for besides, that (as our Author says) such Reasoning is frequently more perswasive, my Design is not to establish the Divine Right of Parity, which hath often been done; But to shew that having a Divine Appointment in its Favour, it cannot be thrown up at every Turn of Providence, under the Pretext of Necessity. The Government of the Church is not Ambulatory, nor will it, with the Change of Providential Dispensations, like *Proteum* put on any Shape. You will likewise see, that I have always supposed, that the Publisher is the Author of the Letter; for I do not imagine that any Man who observes the Genius and Style of both parts, can think otherwise. If any Sprinklings of Severity be found here and there in my Answer, I do here declare they are not levell'd against the Author, who is unknown to me, but against the loose Doctrine he advanceth; tho' he gives himself forth for, and would bear us in hand, he is a true Friend, an honest Parity Man.

10. As to the first thing, the giving an Account of the Sentiments of our Author, I shall gather together what I find scattered thro' the whole Pamphlet: And I shall first enquire into his Sense of a Divine Right. 2dly. Into the special Circumstances which Authorize the Exception. 3ly. Whom he makes the Judges of those Circumstances. 4ly. What Model of Government he understands by Imparity, which he makes his Exception.

11. As to the first, The Author is pleased to speak of a *Divine Law and Divine Right, and Divine Certainty* for Parity; yet all this is at another time dissolved by him into this: Persons should make Parity their choice, when they can conveniently have it, but otherways, to have a respect to a contrary Model, *Reg. l. 8. Parity is to be chosen when it can be had, and Imparity is inartificial likewise in its Habile Case*: His Notion hath too great an agreement with the loose Doctrines of some Prelates, They assent the *Commands of God in Externals*, may be both local and temporary; and again *God's Commands in Externals*, are not intended for lasting obligations: Further, *Rules about the Externals of the Church*, may be altered with the alterable state of things, whereunto they are accommodated. And *Stillingfleet* in his *Lexic. cum*, talks of the *Divine Right of the Models of Church Government*, whereby he understands only their Lawfulness, and says, *That these Models are left to the Prudence of Men to determine them*. Now this *Jus Divinum permissivum*, as he calls it, is much of a kin to our Authors Opinion; The Harmony will be further evident, by one passage more of the *Iranicum* P. 10. *That one Form of Government be agreeable to the Word, it doth not follow that another is not*. But one Form may be more agreeable to some Parts, Places, People, and Times, than others. The Laws of God and Nature, have left it to the Prudence of particular Churches to determine it. P. 3. Marginal Notes. Our Author advanceth the parallel to this, he thinks his exception of Imparity will fortify Persons towards the Constitution of their own Church; and reckoneth them Schismatics, that Dissent from the Church Government, that happens to be the present Establishment of a Nation, and saith, *that persons may own Imparity in one Church, and Parity in another*. If this be not an indifferency about Church Government, we must renounce common Sense.

12. I come now to speak of the Special Circumstances, which according to our Author, will warrant the Exception of Imparity. Page 50. Line 26. *Parity is the Rule, but Imparity the Exception*. N. B. in special Circumstances, particularly in Necessity. Where he manifestly asserts, that Imparity may take place, and be allowed in other Circumstances than Necessity. The like Expression he hath Pag. 19. Lin. 19. Of what Use now is his Necessity to him? to what purpose is much Talking of it, as the reason of Contradicting a Divine Institution; when he plainly declares, that without Necessity we may do it; what Service will his *Maximo* do him, *Necessitas quicquid coegit defendit, & impossibile non est Obligatio*?

13. In order to a fuller Explication of Necessity, we shall, without Niceness, consider a fivefold kind thereof, with Respect of Means to an End. 1st. A Natural Necessity, which doth always infallibly bring about the End, without some Supernatural Power interpose: This kind of Necessity is to be found among Natural Agents; For instance, a Fire burning of dry Wood. 2^{dly}. A Necessity which we may call Moral; by this I understand an Aptitude in the Mean that makes the Accomplishment of the End very probable, and gives us a hopeful Prospect of attaining thereof; this kind of Necessity takes place in well-form'd Projects, and wise Contrivances, which are fair to answer Expectation: Yet still there is a Possibility of falling short of our Design, tho' our Measures be very well

well laid; the Battle is not always to the Strong, nor the Race to the Swift, and God very often brings the Counsel of the Wise to no effect: 3ly. Where this Moral necessity takes place, and the end is not absolutely necessary, but only makes for our better convenience and greater advantage, it may be then called a political necessity. 4ly. There's a necessity, which we may call *finis qua non*, yet hath not a natural and inseparable connexion with the end, such a necessity there is of hearing the Gospel of Christ, before we can Believe in him: 5ly. A necessity *ad bene vel melius*, where the end may be attained without the mean, but not so easily, nor in so habile a way; so a Horse is necessary for accomplishing a long Journey, and a sharp Instrument for cutting.

14. Now let us enquire what necessity the Author speaks of, on which he lays so much weight, as for its sake to change a Divine Institution, or (which is the same thing) unto which of these necessities Prelatick Imparity can lay a just Claim.

15. 'Tis plain, That Imparity can have no Claim to the first of these Necessities, in any supposable Case whatsoever; And albeit we should grant, that it can in some Cases pretend to the second and third kinds of Necessity, for the better Convenience of a Nation, yet (as shall afterwards be made evident) this can never justify the Establishment thereof. As to the two last kinds, I absolutely deny, that ever there was any Age of the Church, wherein Imparity could challenge them, for attaining the just and necessary Ends of Government.

16. But to bring the Affair to a narrower Compass, we find the Author's Necessity of Imparity to amount very often to no more but this, *That Governours can't rule, and People can't live so happy with Parity, as with Imparity.* And that therefore they are oblig'd to abandon the Parity, tho' of a Divine Right, and to take them to the Exception. Our Author asserts, Pag. 8, 9, &c. that Danger of Persecution; And page 11. that a visible Splendor to counterpoise the grandure of Popish Churches, make a necessity for Establishing or continuing of Prelacy; and likewise page 11. He makes the Design of gaining of Papists, to be a necessity of continuing Prelacy in England, after the Reformation.

17. I come to consider whom our Author makes the Judges of those particular Circumstances, and particularly of the necessity which he thinks will Authorize his exception, page 5. line 27. *The Imparity is the exception in special circumstances, N. B. particularly in necessity found to be so by the Church.* But pray,

18. What is our Author's Church, that hath the Privilege of Judging of the Circumstances, we must here carefully observe, that that Church who is the Judge, must likewise have the Power of settling the particular Model of the Church Government, else their Judging is vain and to no purpose. Now let me ask our Author, doth he think a Congregational Church hath the Power of Judging and Altering: This might (if the Independents had as warm a side to variety, as some that shall be Nameless) give us a prospect of many Models: Doth our Author understand a diffusive National Church? If the Power be Lodged in them, then the Government must be determined by Pole, and the Scors Mob must give unto us our Government, and it's providential Divine Right should be deriv'd from them.

them. And tho' I think that our Rule would be in no hazard of being run down
of the Chair, and of being made to stand aside, only as a poor Exception: yet
sincerely this Dishonourable Original of our Government would make us reckon
more, than ever of the Inclinations of the People. But further, I hope our Author
will not lodge in the Body of the People such a high Degree of Ecclesiastick
Power, as can appoint Officers and Ministers in the House of GOD. Our Author
I think, is for us, pag. 15. Can, says he, any of them be *Superior* *Mag-*
istracy *our* *Constitution* *justified*, without producing his *Teachers* *from the King*
and Law, &c. And whatever power our Author gives to Fathers of Families,
I judge he will deny them the power of Ordination; I ask then by whom shall our
new Officers be Consecrate to their Work, which leads me into another Question:
Is it the Church Representative of *Presbyters*, acting in a joint Parity to whom this
power is given? this is what he will say. But can with as little Reason be advanced:
Can the *Presbyters* throw away their Power, divest themselves of that power
Christ gave them? Can they abandon that Authority their Lord hath Cloath'd
them with, can they devolve it on a *Prelate*, and forgo it so that they can't
Exercise it? Let us hear our Author, pag. 16. line 17. *There is an impossibility*
of Imparity, through the Pastors Transferring their Power to a Bishop, for as dele-
gatus non potest delegare, maxime ubi industria persona respicitur. So Christ hath given no
Warrant to Men to dispose of his Ordinances as they think fit. And Ministers power
is not a Licence only, but a Trust of which they must give account, and consequently
perform the work themselves as they will be answerable, all their Functions being in-
divisible and incommunicable. I think after our most Critical Search, we are as
great a loss in finding of our Judge, as the *Romish Church* of them.
19. We come now to his Imparity, which he maketh the Exception from the
Rule, and whereby in his whole Pamphlet as far as I can observe he always under-
stands Prelacy: But Good Sir, I have an uneasy itch to know why all other
Models of Government different from the Parity, come not in with Prelacy, for
their share in your exception: For I dare be pretty positive, that there is nothing
to be seen in Scripture, or even in your own Pamphlet to hinder this: If Prelack
Imparity be Authoriz'd by necessity, why not Independency, why not the *Mozellian*
Scheme, why not *Baxters Model*? why not an *Episcopalian* Constitution, and why
not the *Romish Hierarchy* if tell I to that the Subjection unto and dependance on
the old Gentleman of *Rome* be cut off: Now Sir, I perceive our Exception is
become so comprehensive, that I fear it shall run insolent on our hand, and over-
top our Rule: But we shall take care to mortify it.
20. We come in the second place, to impugn his Distinction and Exception:
First, Let us set before our Eyes the Solemn and Peremptory Commands which
are given to all to adhere and cleave unto Divine Constitutions: And those Com-
mands we find often repeated and enforc'd with the highest Sanctions, *Deuteronomy*
throughout; and *Matth. 23. 20. Teach them to observe all things whatsoever I com-*
mand you, and so I am with you unto the end of the World. *Matth. 15. 9. In vain*
they do Worship Me, teaching the Commandments of Men. *Rev. 22. 18. Without*
any stretch may be here fully applied. If any Man shall add unto these things

God's will, but the *Author* does not show any such thing, but only a *disobedience*, even of such things as have no intrinſical Goodneſs, but which owe it to the poſitive Law of GOD: when the Voice of Heavens Authority ſounds in my Ear, I tremble to think on the Arrogance of Men, who expoſe themſelves to all the direfull Threatnings and Curſes in the Bible, by running croſs to Gods peremptory Commands, ſetting up contrary Conſtitutions, and all this for ſome more convenience, or ſhunning of danger, or preventing of ſome evil. The Pamphlet is for us, p. 16. paul. lin. of the Marginal Notes, *there's a greater tie to obedi- ſcrupuloſly to GODS Injunctions than for Mens Servants to their Maſters*, p. 14. Marg. *Religion and what relates to it is to be the ſame every where*: as Regarding one GOD; and a little after Church Maſters are N. B. *predetermined by our all- ſeeing LORD*: I can't think, that GOD doth Authorize Men to alter what He has predetermined, upon the ſlight ground our P. mentions.

21. Secondly, His Exception is a manifold injury to Chriſt the Mediator, and fiſt to his Headſhip and Supremacy over the Church: The Diſpenſing with his Appointments for the trifling Reaſons and ſmall neceſſity already mentioned can be conſtructed no leſs than uſurping on Chriſts Precogative, a mounting his Throne, and a ſhunning their hoary Head under the Crown with him. 2/y. 'Tis an Impeachment of his Wiſdom, they make him Eſtabliſh a Government in his Church which he foreſaw would very often be Inconvenient, and which therefore behov'd to be chang'd as the Parity had ſuch diſadvantages attending it as would bring People under a neceſſity of Caſhiering it, and Eſtabliſhing its contrary, as that which hath a greater Aptitude to promote the Inter'eſt and Welfare of Mankind. Our Author favours us page 16. laſt Marginal Note, *Gods Commiſſions are more perfect to accompliſh their End as directed without taking our own way*. The Author lays down this as a Principle page 17 line 2 *When a thing is Conſtitute, only by the Secondary Law of Nature, or poſitive Divine Precept: Providence by caſting into Circumſtances of Neceſſity, eo facto diſpences therewith when Acting is indiſpenſible*. A diſpenſing Power greater than this, the Church of Rome did ſcarce ever aſſume to her ſelf, which yet upon that very account, Proteſtant Divines think ſhe Exalts her ſelf above all that's called God.

22. Thirdly, Our Author's Notion furniſhes us, with a new Bible contrary to the Inſpir'd Scripture, he commits Gods Word with his Works, and brings him in Commanding by his Providences, what he has diſcharg'd in his Goſpel; for according to our Author, People may come to be ſo ſtated, as Imparity will be found Duty, becauſe Neceſſary; and Parity Unlawful. Let us then compare the Written Word with our Author's Providential Neceſſity: the Word ſaith to Miniſters, *Ye ſhall not Exerciſe Authority over one another, ye ſhall not be Lords over Gods Heritage*: The Presbytry muſt Ordain by laying on of Hands; but Pro- vidential Convenience (which according to our Author did very early and very long take place) gives the countermand to all this.

23. Fourthly, Where a fix'd Rule is expreſsly aſſerted, the Exception ſhould be plain and evident: Now there is not to be found in all the New Testa- ment

the least vestige of an Exception: Christ and his Apostles never say that Parity of Gods Ordinances: Yet we allow you when it comes to be inconvenient to dispense it. *Stillingfleet Ironicum*, pag. 122. God's Laws that are merely positive, respecting Duties which become such by virtue of an express Command; and they are revocable in themselves, yet being revocable only by God himself, and his own Power, since he hath already in his Word fully reveal'd his Will, unless therein he hath declared, when their obligation shall cease, they continue irreversibile. And besides, the Criteria of an Immutable Counsel are to be found in his Instructions about Church Government, as well as in many other Divine positive Laws, concerning Doctrine and Worship.

24. Again Fifthly, By his Distinction and Exception, the difference of Good and Evil, may be taken away by a Church; I understand this in all cases, where the Primary Original Law of Nature doth not take place; For if a Divine Institution in some things may be alter'd, why not in others, if Necessity be the Plea; he is not far from the saying of Euphemus in Thucydides, Nothing is unjust which is profitable: Plutarch in his Agesilaus saith, The Lacedaemonians know no honesty but profit, nor Law but what makes for the advantage of Sparta.

25. Sixthly, Our Author will not deny, That the Church must be Govern'd by Officers of Divine Appointment, *Stillingfleet* himself through the force of the Truth is made to confess this, p. 150. and tho they should both deny it, yet it's highly reasonable it should be so; even among Men it would be very provoking if one should intrude into a Kings Family and without his allowance, yea contrary to his express Order, usurp a Power over his Servants, to dispose of them as he pleases, under the pretext of a greater advantage to his Family. Now tis certain, Prelates are not Officers of Divine Appointment, perhaps it will be Answered, that they are such, when necessity makes them; but will the Arbitrary determination of Men, upon the Account of some small necessity, make an Officer discharged in the Word, to be of Divine appointment: if so, then an Arch-Bishop and Metropolitan should be standing Officers in Christ's House as well as Presbyters, and they cannot be laid aside, because the Government by them would be *Jure Divino*, and we will be constrained to owne a twofold *Jus Divinum* of Church Officers, the one Establish'd as the Rule, and the other as the Exception, and one Set of Church Officers expressly instituted in the Word, and another Set of new Upstart *Jure Divino* Men, Arch-Bishops, Bishops, &c. and which is yet worse, according to our Author; Parity may come to lose its Divine Right in many places, and for a long time, and turn to be an Unlawful Government, Namely where Imparity is judg'd by the Church to be necessary.

26. Seventhly, We do not find that the Church or any particular Persons, tho' Magistrates in any period of time, have got a power from God of altering his Institutions, even when their Exigence would have been thought to require it; God did not dispense with Circumcision when his People were in Egypt, tho' their hard and cruel Circumstances might have seem'd to make the neglect thereof necessary, Josh. 5. 8, 9. And it came to pass when they had done Circumcising all the People, that they abode in their places in the Camp till they were whole, and the Lord said

the Church, nor *Moses* were allowed to indulge their humour by adopting some of the *Pagan Rites of Worship*, tho' in themselves indifferent, and which were likely to have given them a diversion from swallowing all in gross. Another eminent instance of the truth of what I advance, is the business of the Jewish Divorce, which had a fairer Claim to Necessity than Prelacy, a Necessity that made *Moses* a Wise Lawgiver and Faithful in all the House of God, yet so far to it as not to punish it; yet this Divorce, was highly Criminal in the sight of God, the hellish cruelty of the Jews to their Wives, gave the Church no power to Legitimate a Divorce. *Mat. 19. 8.* He saith unto them, *Moses because of the hardness of your hearts, suffered you to put away your Wives, but from the beginning it was not so.* Let's descend unto Instances relating to particular persons; against this our Author cannot reclaim, for tho' he speaks of a Churches determining of the Necessary, yet he cannot instruct this to have given rise to his Primitive Prelate; it seems as probable, that some ambitious Presbyters, from the danger of having stated meetings of a whole Society of Pastors, did creep into a Superiority of Power. But besides, if Necessity determin'd by a Church, be a good Reason for changing Divine Institutions, it cannot be rejected when it is the Sentiment of a particular Person, for his counteracting them in his own practice; for Necessity must have the same Force in both Cases, for wherever *Necessitas regit deus, &c. hominem*, the necessity of the Disciples eating of the Ears, and *David* the Shew Bread, was not judged by the Church. Let us then come to a Condescension, Ozzah's touching of the Ark (upon very cogent Reasons no doubt he judg'd) was an Error, and GOD made it a Capital one too, because he was no Priest. *2 Sam. 6. 6, 7.* And when they came to Nachon's threshing-floor, Ozzah put forth his hand to the Ark of God, and took hold of it, for the Oxen shook it. And the anger of the Lord was kindled against Ozzah, and God smote him there for his error, and there he died by the Ark of God. And *1 Sam. 6. 19.* The Men of Bethshemesh for looking into the Ark made Fifty Thousand drop their Carcases, tho' much more might have been said in their Defence than our Author often advances for Prelacy; tis likely they thought themselves oblig'd to know, if the Philistines had emptied the Ark of what GOD had plac'd there, and put other things in their Room, and that they judg'd, they might now presume the more, because the Ark had been polluted by the Philistines, and was now expos'd to open view, and not yet put into that most Holy Place, whither access was forbidden them. *1 Sam. 13. 8, 9, 11, 12, 13, 14.* And he L.E. Saul, tarried seven days, according to the Set time that Samuel had appointed: But Samuel came not to Gilgal, and the People were scattered from him; And Saul said, bring hither a Burnt-Offering to me, and Peace-Offerings, and he offered the Burnt-Offering. — And Samuel said, what hast thou done, and Saul said

over all w^hoever is sworn on Equivocal words, and
 said, *Thou shalt not swear by the Lord thy God, but by the
 without the day appointed, and that the Philistines gathered themselves
 Michmash. Therefore said I, the Philistines will come down upon me to
 and I have not made supplication to the LORD, for I have said, therefore, and offered
 a Burnt Offering to the LORD, said I, to Saul, than, *but I have not kept the Commandment of the LORD thy God, which He Commanded thee,
 for now would the Lord have Established thy Kingdom upon Israel for ever; But now
 thy Kingdom shall not continue.* And, 1 Kings 12, 26, 27, 28. And Je-
 roboam said to his Heart, now shall the Kingdom return to the house of David. If
 this People be up to do Sacrifice in the House of the Lord at Jerusalem, then shall the
 hands of this People turn again unto their Lord even unto Rehoboam King of Judah,
 and they shall kill me; and go again to Rehoboam King of Judah. Whereupon the
 King took Counsel and made two Calves; And because some might think, that
 Jeroboam's Sin consisted only in Worshipping of GOD by a gross Image, which the
 Natural Law condemns. 'Tis said in the last ver. of the Chap. The stated time
 of his Feast was a Month devised of his own heart, because appointed by him
 with his own hand. Warrent: it were vain Labour to tell one, of the Author's pen-
 etration, how far these Texts destroy his Assertion, That Divine Institutions may
 be altered upon the account of some necessity, but in special Circumstances beside
 necessity; for in the Scriptures, we have quoted a far greater necessity appears
 for contracting of Divine Appointments, than what the Author often advances
 for justifying the exception of Inpurity, from the Rule that is of Divine Right,
 and for introducing or continuing of Prelacy; and I what shall I more say, for the
 time would fail me to tell of Daniel's Praying with his open Windows, that look'd
 towards Jerusalem, tho' he was sufficiently sensible of his extream danger. And
 of Paul and other Apostles, Preaching the Gospel with as great hazard, as our Au-
 thors Primitive Presbyters could pretend for the first introducing of Prelacy in
 the Christian Church; and of the seven Brethren and their Mother, 2 Maccabees,
 who suffered most cruel Deaths and most exquisite torments, for
 declining to eat Swines Flesh at the Kings Commandment. Me thinks our Au-
 thor had he been standing by, would have advis'd them not to be cruel to their
 own Flesh; but to taste a little good Pork for the preservation of their Lives, es-
 pecially, because self preservation is a Branch of the Law of Nature. It will not much
 help him, if he shall say, that the eating of Swines flesh was commanded as a Badge
 of disowning the whole Ceremony Law. For Necessity will justify that I have
 said. 27. Eighthly, If our Authors Exception take place, a Nation may come to have
 a Representative Church consisting wholly of Officers, the Scriptures are an Abso-
 lute stranger to. Let us now consider if this be the Church who is the Pillar and
 Ground of Truth, who have got a power from Christ, both of Order and Jus-
 diction, is it that Church to whom we are Commanded to appeal, and to whom
 Christ gives the Promise of his Gracious presence? do they meet in his Name,
 by his Authority? Are all Commanded to hear them? Is this Church to con-
 tinue to the end of the World, and are they an eminent part of the Kingdom of
 Heaven upon Earth? any person who considers the Constitution of this new E-*

and how they swallow up the Power of Presbyters, who have no Authority; cannot without a blush say, that all the now mention'd Privileges, which to Christ's Church, do belong unto them, the Prelates trample on, and despite the poor Parity Men, they deprive them of all the Governing power Christ gave unto them; they at their pleasure put a Restraint upon the Exercise of their Power of Preaching; and leave with them little or nothing of the power of Discipline; Shall we say, after all this, that Prelates are the Representative Church of Christ. Let the Prelates produce their Warrant, and shew us by what Authority they do all these things? O'erys the Pamphleter, there's a necessity thereof, pray what is the necessity of this new Erection, is it to advance Piety? I have always thought, that Parity had a greater aptitude than Imparity for promoting of Holiness; Is it to suppress Error? Behold the gross Heresies that have flourished under the shade of Imparity; which by that Blessed Ordinance of Subordination of Assemblies, could easily have been prevented. Is it that in some places, particularly in our Neighbour Nation, the Hierarchy is so twisted with the Civil Constitution; that without a convulsion of this, that cannot be chang'd; so we hear our Author speaking, page 11 &c. It seems then we must even retrieve the old Maxim, *No Bishop no King*: I never thought, till now, that the Crown and Mitre had been so nearly Allied, as to become *Flipper-erates* Twins, nor, that they did endeavour to destroy the Monarchy, and alter the Fundamental Constitution of England, who Petition'd King Charles the 1st. to abandon Prelacy there. I judg'd they were only desiring him to lop from off the *Royal Oak* some useless Ivy that suck'd its Verdure out: I speak nothing of the now Bishops of England, I know they are a Sect of Wise, Learned, and Moderat Men.

28. *Ninthly*, The State and Circumstances of the World, when the Rule of Parity was Establish'd, is to be considered: Were there not many different and contrary Interests then as well as now, tho' the Roman Eagles had spread their wings long and wide, which brought many Nations under one Government: Was there not much to be said then, in favours of different Schemes and Models of Church Government, yet the Author asserts pag. 8. lin. 10. *That Parity was settled in the Catholick Church, and that no Imparity obtain'd till an hundred years after*: If the Secular Interest, Political Advantages, and special Circumstances, besides Necessity; make the Exception of Imparity: 'Tis unaccountable, that Christ and his Apostles, did not (in compliance with the Exigencies of People) some where, give us one instance of settling Imparity. Sure they had a Power to Establish it, which no Church on Earth now have; after that the Rule of Parity is concluded in the Scriptures.

29. *Tenthly*, Let us take a view of the great absurdities and unsupportable mischiefs, that naturally follow from our Author's Assertion, *That Men have a power given them of God, of changing all things that are Constituta, only by the Secondary Law of Nature, or Positive Divine Precept, when Providence casts them into special Circumstances, particularly Necessity*. 1st. A standing Ministry in time of Persecution, might Lawfully devolve upon a few of their Members, their power of Preaching,

Preaching, as well as their power of Government. 25. All things that
 in God's Worship might be alter'd by Men, when and where such
 circumstances take place. I know our Author makes a difference between
 Doctrin or Worship, and the Discipline or Government pag. 17 lin. 6. The
 effect of Necessity as to Doctrin and Worship, is distinct from its Import, as to Dis-
 cipline and Government, tho' N. B. preserv'd determinatly by God as well as Doctrin
 and Worship, for it is not enjoyn'd in the same manner. Much to the same purpose
 speaks the Irenicum pag. 16. Positives being mutable and alterable in themselves,
 a bare Divine Command is not sufficient to make them Immutable. Strange that tho'
 the Government be preserv'd determinatly by God, (as our Author confesseth) as
 well as Doctrin and Worship; yet that Men should be est at liberty to make a
 leaden Rule, and a Nose of Wax thereof: What says our Pamphleter, God is
 the immediate object of Divine Worship, who has simply ordered the Doctrin and
 Worship, whereas Discipline and Government are only provided, per modum medii. I
 Answer, God's being the immediate object of Divine Worship, doth not hinder
 many External Acts of Worship to be *Juris Positivi*, which therefore according to
 our Author may be dispensed with. And as to what he speaks of the Worships
 being simply ordered, this is a phrase I do not well understand, neither know I
 the other Member of the Distinction; I fear such Expressions serve only to lessen
 the obligation, which God's Commands lay upon us. The other part of his
 Reason, is as weak, Namely; That the Doctrin and Worship, are the End,
 and Discipline and Government, only the Means of preserving them: But pray,
 Sir, may all things that are Commanded as Means, be dispensed with? this is a
 new peice of Latitude we heard not of before; might the Ceremonial Law then,
 and N. B. even a great part of its Worship, (contrary to what you have advanc-
 ed, of the difference between Worship and Government,) been entirely chang'd
 by Men; for it was a School Master leading us to Christ, and Christ was the
 End of the Law for Righteousness, it was likewise ordain'd to preserve God's
 People from the Idolatry of the Nations about them, and alio to be a help to
 Morality, and to mortify several Vices the Jewish Nation was inclin'd to: Must
 we therefore think, that this Pedagogy might be thrown up upon every turn of
 Providence, and for special Circumstances, besides Necessity, they might happen
 to be in; but I find God giving most peremptory Commands to Moses, to pre-
 serve entire that Ancient OEconomy, even to the smallest Pin of the Tabernacle.
 310. This Absurdity would follow, That Sacraments might be alter'd! O un-
 happy Bohemians, and ye other Christians, who suffer'd such grievous things, for
 retaining the Sacramental Cup, if our new Doctor had liv'd in your days, he
 could have told you, that the Cup is but an External Thing, and under no perpetual
 Obligation, being only Commanded by Divine positive Law; he, by his Excep-
 tion, in special Circumstances, would have led you to a safe and peaceful Accommo-
 dation, to the practice of the Catholick Church; Yea, I do not see, but a great
 many of the Corruptions of the Church of Rome, either relating to Sacraments, or
 to other Externals of Religion, may come to be Justified by our Authors wild
 Position. 410. The whole Ceremonial Law may yet be Retriev'd, the Old Yoke

(141)
about our Necks; for if a Church should happen to Judge the keep-
ing of the Law Necessary, because of some special Circumstances (tho' not Neces-
sary by the Precept given to the Jews about its observance) People might law-
fully submit unto, and practise it: What an unsupportable Tyranny over God's
People, doth our Author's Position Establish? For, in case that the Church, and
Representatives of a Land, prompted by special Circumstances, should frame a
Constitution contrary in many things to the Positive Commands of Christ, the
People were then bound to a compliance and Conformity: And tho' perhaps it
may be said, that the Rulers of a Church should not bind so heavy burdens on Peo-
ple's backs, yet (according to our Phamphlet) the People would be oblig'd to
obey, *because there is a Necessity found to be so by the Church.* 5to. By our Author's
Exception and Position, all the Intimations of God's positive Will to his Ancient
People, by the Mouths of his Prophets, might have lawfully been rejected; for
if the then Church should have found and declar'd, that those Positive Commands
of God were *hic & nunc* impracticable, because of special Circumstances, the
Jews were in, their obligation would have ceas'd, unless where God expressly re-
quir'd present Obedience. 6to. Our Author's Exception will lead us to a Pope
at length. He foresaw this Consequence, but could not ward off the blow; for
'tis manifest, that where our Author's Necessity takes place, many Prelates may
Devolve their Power on a Primate, and at length it will determine in an Oecume-
nick Bishop, who is as qualified to Govern the Catholick Church, by *Substitutes*
and *Proxies*, as a National Primate or Diocesan Prelat, the Respective Churches
under their Charge. 7thmo. Our Author's Doctrine unhingeth all Reveal'd Re-
ligion, as distinct from what is Natural, it casteth all loose, by subjecting its obli-
gation to the Judgement of the Church: For his Exception takes place in spe-
cial Circumstances, besides Necessity found to be so by the Church: And pag.
19 lin. 20. He makes Necessity and the Judgement of the Church the same
thing; And pag. 17. *Where a thing is Constituted, only by the Secondary Law of*
Nature, or positive Divine Precepts, Providence by casting into the Circumstances of
Necessity eo facto, dispenseth therewith. 'Tis true he adds, *when Acting is*
indispensible, but that will not help him out; for the Church judgeth likewise,
and hath the Power of Determining, when Acting is Indispensible: Our
Author putteth the Protestant Church under a worse, than Romish Slavery,
Papists subject their Consciences to a Judge, whom they believe to be infallible,
but we chain our Consciences to what we own and acknowledge to be a fallible
Chair: To all I have said upon this head, I shall add, it is a killing Aggravation
of our Author's Error, that he makes GOD to dispence with his own Institutions, and
to give the Church a Power, to do so, upon the score of some special Circumstances,
even where there is no necessity. The Author may be pleas'd to consult the true
Non-Conformist, pag. 159. *Accidental Advantages do not commend unwarranted*
Institutions, much less can they jostle out our Lords Express Constitution. But it is He,
the perfect Orderer of his own House, who hath positively defined, and Blessed its Of-
ficers, and their Power, and not left the Matter Arbitrary, to the probable Contrivance
of apparent Benefit: And Naphtali, page 26. 27. *If Church Government must be*
deter-

... makes so necessary, as for preserving of it under the Roman pontificate
 ... were brought in, and a Power of ordaining and inspecting of the
 ... was given them, may then (when a Minister sent to you, a Mid-
 wife or Child Baptize a dying Infant? for this is not more contrary to Divine
 Institutions, than the Primitive Prelate. Again, were I brought to the Sentence
 of being Oblig'd to commit with my own Sister, or presently to be stabb'd, doth
 the necessity of preserving my Life license Incest? pag. 17. he speaketh of a
 ... Necessary, a necessity of the thing itself, and a necessity for extraordinary persons,
 arising from certain Emergencies of things: Instances of the first sort, he saith, are
 views in Adams Children, their Marrying one another, and Christ and his Disciples
 taking the Ears of other Mens Corn, (as David the Shep-Bread) even on the Sab-
 bath. To his first instance, I Answer, that God did not give a Law to Adams
 Children, forbidding them to Marry together; indeed the Prohibition of Mari-
 age within certain degrees did very early after take place, and tho' we should grant
 that the Law concerning forbidden Degrees, was given at the beginning, yet we
 deny, that Adams Children contraven'd it, without an Express Exception Re-
 veal'd to them, at that same time the Law was given them. Gen. 1. 28. God said
 unto them, be fruitful and multiply, and Replenish the Earth. Now this was a plain
 Indication of God's will concerning Brethren Marrying their own Sisters, there be-
 ing none else to Match with; To apply this instance, Doth our Author think
 that Prelacy is as necessary to the preservation of the Church of Christ, as Adams
 Children, their Marrying among themselves, was to the propagation of Mankind?
 when he instructs the Parallel we shall know what to Answer him: And I
 would likewise tell him, that tho' God can dispense with his own Law, Man can
 not. Let us hear our Author, pag. 13. *The Power of the Church, and Ministers thereof*
 (by the by, this destroys his Lordly Magisterial Power of a Bishop) and how
 Error in the Execution thereof, by the very going beyond that power, is eternally damnable.
 This I am not able to Reconcile with other Parts of his Pamphlet, and indeed
 what he saith here can't be denied; for tho' a King may dispense with his own
 Orders and Institutions, a Servant can't, tho' he should justify himself by pretend-
 ing necessity.

32. As to the second instance of Christ and his Apostles eating the Ears of Corn.
 1st. He is not well acquainted with the History of our Lord's Life, for I do not
 read that Christ did eat and pluck the Corn. 2d. What the Disciples did, they
 had an express allowance for it; God in his Law plainly Authoriz'd it. Deut. 23.
 25. When thou comest into the standing Corn of thy Neighbour, when thou mayest pluck
 the Ears with thine hand: but thou shalt not move a Sickle into thy Neighbour's stand-
 ing Corn. But in what Bible, doth our Author find God making mention of Pre-
 lacy, and expressly allowing thereof? But 3d. Let us sub the Ears of Corn a
 little better; If I should say, that Christ the Sovereign and absolute Proprietary
 gave to the Disciples a liberty, what can be said against it? But there is no ne-
 cessity Build to on so narrow a Foundation. Therefore 4th. We must consider
 that property and separate Possessions, was not the Original State; Community

of Goods did at first obtain, now when Division and Property take place, his place that Men did never agree, in that alteration to remove all Interests in what their Neighbour possessed, so far as to choose rather to starve, than to take one Grain of Corn, possess'd by their Neighbours: And as it can never be judgd, that Men who love their own Life, would ever consent to such a Transaction, without a reserve understood, or expressed. So God would never give any Man such a *Dominium in Solidum* of his separate Possessions, as to deprive his Neighbour of the smallest Crumb of Relief: Our Author must have a bad Cause, or be a weak Advocate, when he Argues thus; a Man or Child may take a Pease-Cod, therefore the Law of Nature, and the positive Laws of God may be dispens'd with; And likewise Prelacy contrary to a Divine Institution, may take place for many hundreds of Years in the Church of God: As to what he adds of their plucking and eating on the Sabbath; his Pharisaical triflings for God never gave a Law forbidding Folk to Eat on his Day, but on the other hand, they were bound by the Fourth Command, to fit themselves for his Work, by a moderate Refreshment.

33. The Instance of David's Eating the Shew-Bread, is as little to his purpose; For David was a Prophet, and no doubt, he or the High-Priest, had an express discovery of Gods Will about it. *1 Sam. 21. 5. And David answered the Priest, and said unto him, of a truth, Women have been kept from us about these three days since I came out, and the vessels of the young Men are Holy, and the bread is in a manner Common, yea though it were Sanctified this day in the vessel.* Will this justify Uninspir'd Men, to set up a forbidden Government, and to continue it in the Church of God, for the small pretexts of our Author: David was likely to starve; But doth the Church of Christ stand in as great need of Prelacy, as a Starving Man of Meat.

34. His next Instances are the Israelites intermitting the Circumcision and the Passover in the Wilderness state, as the Passover was prosequed in Hezekiah's time: As to the first, There is no doubt to be made of Moses, a great Prophet and Faithful Servant, his having direction from God about it, and likewise, tho he had none, that was only an Omission, now, that which sometimes makes an omission necessary will not Justifie a positive Commission, and counteracting an Express prohibition, and the Reason is plain, for positive Precepts don't oblige *ad semper*, and some inevitable Physical impediment, may hinder a performance, which if the Physical impediment were remov'd, would be Duty, e.g. if a Man shall smite a Minister on the mouth, every Moment he offers to speak, in that case, a Minister at that time is not oblig'd to Preach, but this is not dispensing with an Express Law, for no Law ever enjoin'd me to Preach, when it was no manner of way in my power, and here *impossibulum nulla Obligatio* takes place, but will this plead for plain Commissions, which at no time, can pretend to such necessity, for tho! I can't Preach Christ for some time, while some Circumstances continue, may I therefore in any Circumstances Preach up Antichrist, the Jeb Circumcising any other part of the Body, (which would not put them in any danger from the Enemies,) and that Lawfully would have made somewhat for our Authors purpose.

purpose. As to the not keeping the Passover, 'tis Evident from Scripture, they were not Commanded to do it till they came to *Canaan*, and they kept this Feast but once in the Wilderness, and that by Gods particular Direction: *Exod. 12*. Adjourning of the Passover to the 14th. day of the 2d. Month, was conform to an Express Law, *Numb. 9*. 9, 10, 11. And the Lord spake unto Moses, saying, speak unto the Children of Israel, saying, if any Man of you, or of your Posterity, shall be unclean by Reason of a dead Body, or be in a Journey afar off, yet he shall keep the Passover unto the Lord. The fourteenth day of the second Month at Even they shall keep it, and eat it with unleaven'd Bread, and Bitter Herbs. His last instance is, of the High-Priests being own'd by Christ and his Disciples; But I deny that ever his sinful Admission to the Office, was in the least countenanc'd by them; (tho' the Office of High-Priesthood was *Juris Divini*, which cannot be laid of Prelacy,) our Author doth not so much as offer at giving us one proof. 'Tis evident from Scripture and History, that there was an Express corruption crept in among them, in these latter times, in that the Office of the High-Priest was now either usurp'd by these who had most power; or was purchas'd by favour or Money, off their Conquerors, for so long time as pleas'd them, or they did agree upon: their own Ambition begat these practices under the *Gracians*, and that, together with *Herod's* policies, and afterwards the Avarice of the *Romans* did continue them. It had been the custom of the *Romans* immediately before the Election of the High-Priest to change him yearly, and however some might continue longer, yet it seems the paction was from year to year.

35. We come in the Fourth place, to glean a few things we neglected in the former part of this Discourse: We promise to quote Faithfully (tho' we don't always refer to the particular line, nor tye our selves to his Express words), and not to weaken the Sense by mangling it. pag. 2 He speaketh of some who make the Church Government Indifferent, I think he is Brother German to them: See pag. 4. 17. Marginal Note, You may be perhaps desirous to know who is it in this Party-Age, has the courage N. B. to be so far Indifferent: And to speak freely our Author is worse than they, that profess Absolute Indifference; for he owns there is an Institution of Parity, and yet kicks it out of the Church, for the most trifling Convenience: Pag. 2. God lent a Government to the Church, by which they might subsist under Heathen and Mahometan Rulers: I can't reconcile this well to pag. 8 lin. 14. About an hundred Years after Christ, Persecution made Parity Impracticable: pag. 3 Marginal Notes, "Both they who stand up for Parity, and they who maintain Imparity, may have Truth on their side, and should Fortify themselves roward the N. B. Constitution of their own Church, they are Schismatics who Dissent from the Established Government of a Nation: A Man without altering of his Judgement or Scandal, may owne Imparity in one Church, and Parity in another, i. e. A Man may set up for Divine Right of Presbytry in Scotland, and be a Moderator in a General Assembly, and may without change of Judgement or giving Scandal, make a step over the Border, and accept of a good See Bishoprick, and stand up for the Necessity of Prelacy, and after all wear as a Badge of his Innocence the Surplice: But as for the Dissenters in England, for any

any thing I can understand, they are by us thus condemn'd as unimportant, and
 marked, pag. 22. because, though he does not value the *Ignorant Zealot*, or *Zealous* *Ignorant* *Zealot*,
 and that he hath got a Monopoly of Learning, and that all knowledge is lock'd
 up in his Bosom; but pray Sir, what is the *Ignorant Zealot*, or whence have you
 such loose Divinity, that you Tax with ignorance all Divines that are for an un-
 alterable Form of Church Government? where learn'd you your Moderation, that
 all Men, who have a greater Regard to your Rule of Parity, than your self have
 are *Ignorant Zealots*, *Party Men*, *Excommunic Men*? I shall freely tell you, that
 the Apostle Paul encourageth my Zeal. *Gal. 2. 18.* It is good to be *Zealous*
affected, always in a good thing. Now Sir, I ever thought a *Full Division* a good
 thing, *pag. 20.* He had been for ever dumb, were it not that the safety of a *Parti-*
son of Christ; and as for your Love to a Mother, we judge you can own any
 Prelatical Church as well as the Church of Scotland for a Mother; and can for-
 thy your Self and others, towards a Constitution, that's Antipode to ours. *pag.*
4. Marginal Notes, found Presbyterians lay out their Zeal mainly upon Fundamentals
of Doctrine and Worship, and against unquestionable Immortalities in Ministers, with a
due care of Government as the hedge thereof. I now understand why true *Yare* *Di-*
vine Men were branded as *Zealots*; for, by your Words, there is not one grain
 of Zeal allow'd for Government, only a little care for it as a Hedge; but you take
 care to make early, many, long and wide Breaches, of that Hedge: *pag. 4.* *any*
great errors and Faults will not Warrant Schismatical secession, from a Church, with-
out entering upon a new controversy here. I shall only observe, that what is here
 advanced, join'd to what you asserted before, of Persons being Schismatics, that
 dissent from what happens to be the *Establish'd Government*; I see the sufferings of
 true Parity Men in the late times, are condemn'd by you; *pag. 5.* your great
 and formidable *Achilles* is brought forth, Parity is the Rule, but impairs the Ex-
 ception in special Circumstances, particularly in necessity found to be so by the Church.
 Methinks Sir, Mother Church will not thank you for the Complement of giving
 her a Power of being selfe *de se*. She I fear will Reckon you an unnatural Son,
 who under pretext of Love to Parity, wounds her under the fifth Rib.

The Eagle saw her Breast was wounded sore,
 She flood, and weeped much, but grieved more;
 But when she saw the Dart was Feather'd; said,
 Woe's me, for my own kind hath me destroy'd;

But pray Sir, how can you trust so much to a Church which you grant, in
 page 17, Marginal Notes, to be fallible, and who may err both as to the extent and
 insurance of the cure of necessity above, and after the disease; as depending on humane
 discernment of Facts, and also on the byas of inclinations. *pag. 8.* about an hundred
 years after Christs persecution, did obstruct the practicability of Parity; this as far as I
 can Remember, is the first thing you are pleas'd to judge, to be a necessity for
 introducing

for Ordination, Discipline and Government, as Seditious Conventicles, as well as
 I see our Party Ministers in Scotland under the late persecution, will be con-
 demned by our Pamphleter, as ignorant Zealots, Party Men, Eccentrick Men.
 Because they would not, for preventing their imminent danger, in their frequent
 and stated Meetings, Erect a Prelacy among themselves. But good Sir, did not
 the Roman Emperors forbid the Meetings of Pastors for Preaching and Administra-
 tion of Sacraments, as well as Meetings for Ordinations and Government, and if so
 then according to your exception and position, they might have even as well
 flung to a few of their Brethren, the Key of Doctrine, and power of dispensing
 Sacraments, as the Key of Ordinations and Government, for why might
 not many of em have forborn Preaching, as well as the *Ten*, according to your
 neglected Circumcision, and the Passover. pag. 10 But then there succeeded a
 nother necessity, Namely the general infection of Arianism, which made it Absolut-
 ly needful, that the Orthodox Bishops, who survived the persecutions, should sto-
 rine for purging and settling the Church: Can't Error be as happily prevented or
 destroyed by the Divine Ordinance of Parity, as by an humane Invention? Re-
 member Sir, your own Doctrine, which I have before quoted, GOD's Com-
 missions are more perfect, to accomplish their end, as directed without taking our own
 way: I must own, that it was a lucky hit, that the Bishops in Constantine's
 time, were Orthodox, when the Presbyters were not so, but I'm so obsti-
 nate, as not to give Credit to this Part of your History, without an Authentick
 proof: What you speak of the absolute necessity of Prelacy, would become
 a *Dadwell* better than one that talks of Parity's having a Divine Right. I Ob-
 serve that one necessity presseth close upon the heels of another, to perpetuate the
 exception, so that the Banish'd Rule can never get in its head. But besides, I
 thought we had been forbid to do evil, that good may come of it, and I have de-
 monstrated that Contravening of Divine Institutions, is an evil: nor do I think it
 a good way to remove one Error by establishing another, this is unkind Work.
 As to his Opinion concerning the first rise of Prelacy, That Persecution made it
 dangerous for Pastors to keep frequent Assemblies &c. I shall not bear such gains to
 Contradict, as he hath been to Confirm and make Probable his notion, of which
 I perceive he is mighty fond, it is made the Pole Star: Perhaps the old account of
 the Original of Prelacy, viz. A design of healing of the Divisions in the Church, by
 a constant Prostatia, might come as near to the Truth, But 'tis not worth our while
 to make it a matter of Controversy: I shall only take notice, that in pag. 9. He
 owns the great danger of Congregational Meetings under the *Pagan* Persecutions,
 and therefore I infer, that Ministers then might have superseded Preaching, or
 Devolved their Power on a few, who might have gone with more Privacy and Safe-
 ty, from House to House to Teach, while all the rest might have lull'd at their
 full Ease at Home. pag. 10 He asserts that Prelacy after the first Century, was ne-
 cessary in many places, and for a long time: I wonder, that our Lord and his Apo-
 stles, gave us not the Reverse of their own Institution, and made not Imparity
 the Rule, and Parity the Exception: For this new Grammar would have been
 more

more accountable, according to our Duties: pag. 10. *It is*
making arms etc. Sound; but not a bad thing to do by the protection of the
Union: I hope Sir, you are not bringing back the Doctrine of Non-Resistance
and Passive Obedience, to a standing Rule: For my part, I resolve to Live and
Die, Adhering to the Revolution Principles; I'm sufficiently persuaded of their
Truth, and can't be denied. 1st. That the Right and Privilege of Self-Defence, is
not only founded in, but is the very first Instinct of pure Nature, and spring of
all Motion and Action. 2^{dy}. That it was competent to, and exercis'd by every
Individual, before that either Society or Government was known. 3^{ly}. That it
was so far from being surrendered by the erecting of these, that it was and is the
great End and Motive, for which all voluntary Societies and Policies, were intro-
duced, and are continued. 4th. That it is a Principal Rule of Righteousness,
whereunto that great Command of Love to our Neighbour, by the Law of God,
and by our Lord himself, is resolv'd, and whereby it is Interpreted; So it doth
infallibly follow, that the same Right and Privilege, is yet competent to all Men,
whether separately or jointly; and needeth no other prerequisite, but that of into-
lerable and inevitable Injury. Against the Author; pray let us hear F. G. Gent. in
his Loyalists Reasons pag. 55, It is permitted by the Law of all Nations (and con-
sequently the tacit Consent of all Sovereigns) even actively to Resist any Officer or
Minister exacting anything Unjust or Illegal, for this is not Resisting the King, (in so
far as represented by them, their Commissions being in so far Null, since nullum est
mandatum) but holding their hands; This pamphlet now cited was
Printed in 1789. pag. 11. Our Author Asserts Necessary obliged England to re-
ceive Episcopacy, a good design of gaining on the Papists, continued it: I remember,
that one compar'd England's Conduct in this, to a Pilot, who fastning his Rope
and Anchor to a Rock, pulls hard to bring the Rock to him, but the more he
pulls, the Rock brings him the nearer to it; I make no Application: The
Church of England hath been a Bulwark against Popery, we readily own, they
have given us the most Accurate, Learn'd, and close Treatises against Popery,
ever yet were Writ on that Subject. As to their Church Government, I shall
say nothing about it, only give a short Scheme of the Hierarchy. 1st. The Bi-
shop is one of a Superior Order, to, and distinct Office, from other Presbyters.
2^d. The Bishops have Jurisdiction over other Presbyters. 3^{ly}. The Presby-
ters are the Bishops Delegates or Curates, and the Bishop is own'd as the Sole
Pastor of all the Presbyters, People and Flocks in the Diocels. 4th. He may De-
legate his Power to whom he will, whether Men Ordained to the Ministry, or any of
the People: So that one who is no Church Officer, may by a Delegation from the
Bishop, Exercise a Church Power over Ministers and People. 5^{ly}. This Pow'r
is Exercis'd in Name of the Magistrate; the Courts where this power is Exercis'd
are own'd as the Kings Ecclesiastical Courts. 6th. They are not chosen to this Office,
by the Chyrotonia of the Church, but by the Magistrate: Now Sir, as I
told you, I shall speak nothing of this Constitution to offend you: pag. 12.
'Tis own'd that all Ministers have equal Power in Preaching and Administering the
Sacraments: This Assertion is a mistake, for many give the Prelate a Monarchy

[22]

and make him to be accountable for his Doctrine & his Actions. That he alone hath the Power of Teaching, as well as of Governing, the People within his District, and they do (as I but just now observed) reckon on and own all the Presbyters of the Diocess, to be his Delegates and Curates in Teaching: pag. 12. and 13. He speaks much in favour of Parity, and in my Opinion, Advances many things that Destroy his Exception of Prelacy in special Circumstances: I shall only desire this favour from him, that his Ingenious Belief and solid consideration of his own Arguments: pag. 18. As likewise pag. 31. He makes, but without Book, not only Precedency, but Presidency in all Church Judicatures to belong by an Apostolick Right, to the Eldest Pastor: This is an Infant Bishop, Instituted by the Apostles, here is the Imparity Advanced, now to be the Rule it self, and to have an Apostolick, which I hope he will call a Divine Right: yet a constant proestes was that, which (in the Judgement of our Divines) at length determin'd, in an OEcumenick Bishop or Pope. pag. 19. There are many Necessities *Juris & Facti* against Imparity in Scotland: So that the present Church Establishment, is founded in the Rule of Parity, and also secured by reason of the Exception Necessity; both happily concurring to its perpetuity: I have still some little Jealousy, that if your Doctrine be good, I we can never secure our Church Government: I acknowledge with all thankfulness, that we have a most gracious Queen, who hath given us most uncontested Evidences of her sincere Love, to this her Ancient Kingdom, particularly by Ratifying the *Claim of Right*: I pray daily that her Majesties Reign and Government, which hath such an agreeable mixture of Wisdom, Goodness, Justice and Piety, shining in its Administrations, may be continued long amongst us: But Sir, to our grief we must consider, she will not always live: Now when that Dismal Day at length will come, that she will yeild to Fate: pray Sir, let me see how our Church Government can be secured: what if the Church afterward shall be determined by some special Circumstances, to judge Imparity necessary for this Nation; where are then all your Bulwarks against it? yea the Oath of God, that lyeth on this Land, for any thing I can discern, will not preserve us: for according to *Grotius*, an Oath taken concerning a thing Lawfull, if it doth hinder *maius bonum morale*, the Obligation of that Oath ceaseth: now your special Circumstances (which I could easily bring in) might in your Judgement make Imparity Absolutely necessary for some great moral Good: and so our most Solemn Obligations would drop at our Feet. pag. 21. he saith, that his Episcopal Neighbour (he writes this long Letter to) and he; may agree in the Conclusion, tho' perhaps differ in the pertinency of some less material Premises; this is possible enough, no Logick can say any thing against it: The Pope and our Author are agreed, that Prelacy is not of Divine Right, but their Premises differ somewhat, I observe, that the difference betwixt Prelatists and him, is not thought by him to be Material.

36. I have not troubled the Reader with many borrow'd Scrapes, nor diverted him from the main Business by a superfluous huddle, a confused undigested heap of Marginal Quotations, I do profess, that I was prompted (against my Natural inclination)

Inclination) from a pure Zeal for the Authority of Divine Institutions. I shall Conclude with this one Reflection: I have compared (in my private Reading) our Author with Dr. Stillingsfleet, and I find he oweth much to him, and from him he hath his bad Grammar of Rule and Exception, only a little altered to the disadvantage: I shall be glad, if this honest, tho weak Essay, shall awaken better heads to chastise the Pamphleter for his loose Principles: As for my self, I Resolve through Grace, to cleave fully, and for ever to Gods Revealed Will, and commit to him the issue.

FINIS.

... (faint, mostly illegible text at the top of the page, possibly bleed-through from the reverse side) ...

A collection of sermons

FINIS
